

The Shaykh al-Muhaddith Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said in his explanation on the book of Ēmān from Sahīh al-Bukhārī:

The scholars may Allāh(سبحانه وتعالى) have mercy upon them differed over which is greater, the last 10 days from Ramadān or the first 10 days of Dhil Hijjāh. So a group of scholars from the Fuqahā' said: "That the last 10 days of Ramadān is greater", and a group of scholars said: "Verily, the first 10 days of Dhil Hijjāh is greater", and a group of scholars explained it in further detail by saying: "Verily the 10 'nights' of Ramadān are greater than the 10 nights of Dhil Hijjāh, and the [10] 'days' of Dhil Hijjāh are greater than the [10] days of Ramadān" and this is the chosen view of Shaykh al-Islām ibn Taymiyyāh(رحمه الله). And this view is questionable, because the Prophet(صلى الله عليه وسلم) said and the hadīth is in Bukhārī from the hadīth of ibn 'Abbās(رضي الله عنهما): "[And there are no days...(greater than the first 10 of dhil hijjah)]" And it's generalised as "al-Yawm" which includes the night and the day, and what's more correct of being said is: "Verily the first 10 of Dhil Hijjāh is greater than the last 10 from Ramadān" and there's no difference between the night & the day, and Laylat ul-Qadr [the night of Power] whenever it occurs is greater than the 10 [Days & Nights!] of Dhil Hijjāh, therefore this night on its own is greater than the 10 [days & nights] of Dhil Hijjāh & as for the rest of the nights, then they are not(greater).